

which he had threatened to inflict upon his people.

COMMUNION CHANT Lk 15: 10

DICO vobis, gáudium est
ángelis Dei super uno pec-
catóre pæniténtiam agénte.

ISAY unto you: there is joy
among the Angels of God for
one single sinner who repents.



25th Sunday in Ordinary Time

YEAR A

ENTRANCE CHANT Ps 37 (36): 39-40, 28; Ps 77

SALUS PÓPULI ego sum,
dicit Dóminus: de qua-
cúmque tribulatióne cla-
máverint ad me, exáudiam eos:
et ero illórum Dóminus in perpé-
tuum. ʒ. Attendite, pópule meus,
legem meam: inclináte aurem
vestram in verba oris mei.

IAM the salvation of the people,
says the Lord; from whatever
tribulations they cry out to me, I
will give heed to them; and I will
be their Lord for ever. ʒ. Attend, O
my people, to my law; incline your
ear to the words of my mouth.

FIRST READING Is 55: 6-9

SEEK the LORD while he may be found, | call him while he is
near. | Let the scoundrel forsake his way, | and the wicked his
thoughts; | let him turn to the LORD for mercy; | to our God, who
is generous in forgiving. | For my thoughts are not your thoughts, |
nor are your ways my ways, says the LORD. | As high as the heav-
ens are above the earth, | so high are my ways above your ways |
and my thoughts above your thoughts.

RESPONSORIAL PSALM Ps 145 (144): 2-3, 8-9, 17-18



Ÿ. Every day will I bless you, | and I will praise your name forever and ever. | Great is the LORD and highly to be praised; | his greatness is unsearchable.

Ÿ. The LORD is gracious and merciful, | slow to anger and of great kindness. | The LORD is good to all | and compassionate toward all his works.

Ÿ. The LORD is just in all his ways | and holy in all his works. | The LORD is near to all who call upon him, | to all who call upon him in truth.

OR: GRADUAL Ps 145 (144): 18, 21

PROPE est Dóminus ómnibus invocántibus eum: ómnibus, qui ínvocant eum in veritáte. Ÿ. Laudem Dómini loquétur os meum: et benedícat omnis caro nomen sanctum eius.

THE Lord is close to all who call him, who call on him in the sincerity of their hearts. Ÿ. My mouth shall speak the praises of the Lord; let all flesh bless his holy name.

SECOND READING Phil 1: 20c-24, 27a

BROTHERS and sisters: Christ will be magnified in my body, whether by life or by death. For to me life is Christ, and death is gain. If I go on living in the flesh, that means fruitful labor for me. And I do not know which I shall choose. I am caught between the two. I long to depart this life and be with Christ, for that is far better. Yet that I remain in the flesh is more necessary for your benefit. Only, conduct yourselves in a way worthy of the gospel of Christ.

GOSPEL ACCLAMATION Cf. Acts 16: 14b

Open our hearts, O Lord, to listen to the words of your Son.

OR: ANCIENT ALLELUIA Ps 105 (104): 1

Confitémini Dómino, et invocáte Give thanks unto the Lord, and
nomen eius: annuntiáte inter gen- call upon his name; declare his
tes ópera eius. deeds among the nations.

GOSPEL Mt 20: 1-16a

TESUS TOLD HIS DISCIPLES this parable: “The kingdom of heaven is like a landowner who went out at dawn to hire laborers for his vineyard. After agreeing with them for the usual daily wage, he sent them into his vineyard. Going out about nine o’clock, the landowner saw others standing idle in the marketplace, and he said to them, ‘You too go into my vineyard, and I will give you what is just.’ So they went off. And he went out again around noon, and around three o’clock, and did likewise. Going out about five o’clock, the landowner found others standing around, and said to them, ‘Why do you stand here idle all day?’ They answered, ‘Because no one has hired us.’ He said to them, ‘You too go into my vineyard.’ When it was evening the owner of the vineyard said to his foreman, ‘Summon the laborers and give them their pay, beginning with the last and ending with the first.’ When those who had started about five o’clock came, each received the usual daily wage. So when the first came, they thought that they would receive more, but each of them also got the usual wage. And on receiving it they grumbled against the landowner, saying, ‘These last ones worked only one hour, and you have made them equal to us, who bore the day’s burden and the heat.’ He said to one of them in reply, ‘My friend, I am not cheating you. Did you not agree with me for the usual daily wage? Take what is yours and go. What if I wish to give this last one the same as you? Or am I not free to do as I wish with my own money? Are you envious because I am generous?’ Thus, the last will be first, and the first will be last.”

OFFERTORY CHANT Ps 138 (137): 7

SI ambulávero in médio tribu- **I**F I walk in the midst of tribula-
latiónis, vivificábis me, Dómi- tion you shall preserve my life,

ne: et super iram inimicórum me-
órum exténdes manum tuam, et
salvum me fáciet délixtera tua.

O Lord; you shall stretch forth
your hand against the fury of my
enemies; your right hand has de-
livered me.

COMMUNION CHANT Ps 119 (118): 4-5

TU mandásti mandáta tua cu-
stodíri nimis: útinam dirigán-
tur viæ meæ, ad custodiéndas iu-
stificatiónes tuas.

YOU have ordered that your
commandments be kept dili-
gently; O that my ways may be
guided towards the keeping of
your statutes.



25th Sunday in Ordinary Time

YEAR B

ENTRANCE CHANT Ps 37 (36): 39-40, 28; Ps 77

SALUS PÓPULI ego sum,
dicit Dóminus: de qua-
cúmque tribulatióne cla-
máverint ad me, exáudiam eos:
et ero illórum Dóminus in perpé-
tuum. V. Attendite, pópule meus,
legem meam: inclináte aurem
vestram in verba oris mei.

I AM the salvation of the people,
says the Lord; from whatever
tribulations they cry out to me, I
will give heed to them; and I will
be their Lord for ever. V. Attend, O
my people, to my law; incline your
ear to the words of my mouth.

FIRST READING Wis 2: 12, 17-20

THE wicked say: | Let us beset the just one, because he is ob-
noxious to us; | he sets himself against our doings, | reproaches
us for transgressions of the law | and charges us with viola-

tions of our training. | Let us see whether his words be true; | let us find out what will happen to him. | For if the just one be the son of God, God will defend him | and deliver him from the hand of his foes. | With revilement and torture let us put the just one to the test | that we may have proof of his gentleness | and try his patience. | Let us condemn him to a shameful death; | for according to his own words, God will take care of him.

RESPONSORIAL PSALM Ps 54 (53): 3-4, 5, 6, 8



Ÿ. O God, by your name save me, | and by your might defend my cause. | O God, hear my prayer; | hearken to the words of my mouth.

Ÿ. For the haughty men have risen up against me, | the ruthless seek my life; | they set not God before their eyes.

Ÿ. Behold, God is my helper; | the Lord sustains my life. | Freely will I offer you sacrifice; | I will praise your name, O LORD, for its goodness.

OR: GRADUAL Ps 141 (140): 2

DIRIGATUR oratio mea, sicut Incensum in conspectu tuo, Dómine. Ÿ. Elevatio manuum mearum sacrificium vespertinum. **L**ET my prayer ascend like incense in your presence, O Lord. Ÿ. May the lifting up of my hands be an evening sacrifice.

SECOND READING Jas 3: 16 - 4: 3

BELOVED: where jealousy and selfish ambition exist, there is disorder and every foul practice. But the wisdom from above is first of all pure, then peaceable, gentle, compliant, full of mercy and good fruits, without inconstancy or insincerity. And the fruit of righteousness is sown in peace for those who cultivate peace.

Where do the wars and where do the conflicts among you come from? Is it not from your passions that make war within your members? You covet but do not possess. You kill and envy but you cannot obtain;

you fight and wage war. You do not possess because you do not ask. You ask but do not receive, because you ask wrongly, to spend it on your passions.

GOSPEL ACCLAMATION Cf. II Thes 2: 14

God has called us through the Gospel to possess the glory of our Lord Jesus Christ.

OR: ANCIENT ALLELUIA Ps 105 (104): 1

Confitémini Dómino, et invocáte	Give thanks unto the Lord, and
nomen eius: annuntiáte inter gen-	call upon his name; declare his
tes ópera eius.	deeds among the nations.

GOSPEL Mk 9: 30-37

JESUS AND HIS DISCIPLES began a journey through Galilee, but he did not wish anyone to know about it. He was teaching his disciples and telling them, “The Son of Man is to be handed over to men and they will kill him, and three days after his death the son of Man will rise.” But they did not understand the saying, and they were afraid to question him.

They came to Capernaum and, once inside the house, he began to ask them, “What were you arguing about on the way?” But they remained silent. They had been discussing among themselves on the way who was the greatest. Then he sat down, called the Twelve, and said to them, “If anyone wishes to be first, he shall be the last of all and the servant of all.” Taking a child, he placed it in their midst, and putting his arms around it, he said to them, “Whoever receives one child such as this in my name, receives me; and whoever receives me, receives not me but the One who sent me.”

OFFERTORY CHANT Ps 138 (137): 7

S I ambulávero in médio tribu-	I F I walk in the midst of tribula-
latiónis, vivificábis me, Dómi-	tion you shall preserve my life,

ne: et super iram inimicórum me-
órum exténdes manum tuam, et
salvum me fáciat délixtera tua.

O Lord; you shall stretch forth
your hand against the fury of my
enemies; your right hand has de-
livered me.

COMMUNION CHANT Ps 119 (118): 4-5

TU mandásti mandáta tua cu-
stodíri nimis: útinam dirigán-
tur viæ meæ, ad custodiéndas iu-
stificatiónes tuas.

YOU have ordered that your
commandments be kept dili-
gently; O that my ways may be
guided towards the keeping of
your statutes.



25th Sunday in Ordinary Time

YEAR C

ENTRANCE CHANT Ps 37 (36): 39-40, 28; Ps 77

SALUS PÓPULI ego sum,
dicit Dóminus: de qua-
cúmque tribulatióne cla-
máverint ad me, exáudiam eos:
et ero illórum Dóminus in perpé-
tuum. V. Attendite, pópule meus,
legem meam: inclináte aurem
vestram in verba oris mei.

I AM the salvation of the people,
says the Lord; from whatever
tribulations they cry out to me, I
will give heed to them; and I will
be their Lord for ever. V. Attend, O
my people, to my law; incline your
ear to the words of my mouth.

FIRST READING Amos 8: 4-7

H EAR this, you who trample upon the needy | and destroy
the poor of the land! | “When will the new moon be over,”
you ask, | “that we may sell our grain, | and the sabbath,

that we may display the wheat? | We will diminish the ephah, | add to the shekel, | and fix our scales for cheating! | We will buy the lowly for silver, | and the poor for a pair of sandals; | even the refuse of the wheat we will sell!” | The LORD has sworn by the pride of Jacob: | Never will I forget a thing they have done!

RESPONSORIAL PSALM Ps 113 (112): 1-2, 4-6, 7-8 *Refrain can be “Alleluia.”*



✠. Praise, you servants of the LORD, | praise the name of the LORD. | Blessed be the name of the LORD | both now and forever.

✠. High above all nations is the LORD; | above the heavens is his glory. | Who is like the LORD, our God, who is enthroned on high | and looks upon the heavens and the earth below?

✠. He raises up the lowly from the dust; | from the dunghill he lifts up the poor | to seat them with princes, | with the princes of his own people.

OR: GRADUAL Ps 113 (112): 5-7

QUIS sicut Dóminus Deus
noster, qui in altis hábitat:
humília réspicit in cælo et in terra?
✠. Súscitans a terra ínopem, et de
stércore érigens páuperem.

WHO is like the Lord our
God who dwells on high
and looks down on that which is
humble in heaven and on earth?
✠. He raises the needy from the
earth and lifts up the poor out of
the mire.

SECOND READING I Tim 2: 1-8

BELOVED: First of all, I ask that supplications, prayers, petitions, and thanksgivings be offered for everyone, for kings and for all in authority, that we may lead a quiet and tranquil life in all devotion and dignity. This is good and pleasing to God our savior, who wills everyone to be saved and to come to knowledge of the truth. For there is one God. There is also one mediator between

God and men, the man Christ Jesus, who gave himself as ransom for all. This was the testimony at the proper time. For this I was appointed preacher and apostle —I am speaking the truth, I am not lying—, teacher of the Gentiles in faith and truth.

It is my wish, then, that in every place the men should pray, lifting up holy hands, without anger or argument.

GOSPEL ACCLAMATION Cf. 11 Cor 8: 9

Though our Lord Jesus Christ was rich, he became poor, so that by his poverty you might become rich.

OR: ANCIENT ALLELUIA Ps 105 (104): 1

Confitémini Dómino, et invocáte	Give thanks unto the Lord, and
nomen eius: annuntiáte inter gen-	call upon his name; declare his
tes ópera eius.	deeds among the nations.

GOSPEL Lk 16: 1-13 *For short form, exclude section in brackets.*

JESUS SAID to his disciples, [“A rich man had a steward who was reported to him for squandering his property. He summoned him and said, ‘What is this I hear about you? Prepare a full account of your stewardship, because you can no longer be my steward.’ The steward said to himself, ‘What shall I do, now that my master is taking the position of steward away from me? I am not strong enough to dig and I am ashamed to beg. I know what I shall do so that, when I am removed from the stewardship, they may welcome me into their homes.’ He called in his master’s debtors one by one. To the first he said, ‘How much do you owe my master?’ He replied, ‘One hundred measures of olive oil.’ He said to him, ‘Here is your promissory note. Sit down and quickly write one for fifty.’ Then to another the steward said, ‘And you, how much do you owe?’ He replied, ‘One hundred measures of wheat.’ The steward said to him, ‘Here is your promissory note; write one for eighty.’ And the master commended that dishonest steward for acting prudently.]

“For the children of this world are more prudent in dealing with their own generation than are the children of light. I tell you, make friends for yourselves with dishonest wealth, so that when it fails, you will be welcomed into eternal dwellings.] The person who is trustworthy in very small matters is also trustworthy in great ones; and the person who is dishonest in very small matters is also dishonest in great ones. If, therefore, you are not trustworthy with dishonest wealth, who will trust you with true wealth? If you are not trustworthy with what belongs to another, who will give you what is yours? No servant can serve two masters. He will either hate one and love the other, or be devoted to one and despise the other. You cannot serve both God and mammon.”

OFFERTORY CHANT Ps 138 (137): 7

SI ambulávero in médio tribulatiónis, vivificábis me, Dómine: et super iram inimicórum meórum exténdes manum tuam, et salvum me fáciet dextera tua.

IF I walk in the midst of tribulation you shall preserve my life, O Lord; you shall stretch forth your hand against the fury of my enemies; your right hand has delivered me.

COMMUNION CHANT Ps 119 (118): 4-5

TU mandásti mandáta tua custodíri nimis: útinam dirigántur viæ meæ, ad custodiéndas iustificatiónes tuas.

YOU have ordered that your commandments be kept diligently; O that my ways may be guided towards the keeping of your statutes.